

speaker of truth, praises, with many
commendations,
PTJRUNITHA, the son of

StfETA III. (LX.)

The *Rishi* is the same; the deity is AGNI ; the
metre, *TriMull*

1. MATAEiswAK brought, as a friend, to
BHRIGU ^b
the celebrated VAHNI,- the illuminator of
sacrifices
the careful protector (of his votaries),
the swift-
moying messenger (of the gods), the
offspring of
two parents/ (to he to Mm), as it were, a
precious
treasure.

2. Both (gods and men)^d are the
worshippers of

^a These are *Yaidilc* names. *S'atavyn-i* is so called,
as the offerer
of a hundred, *i.e.*, numerous, sacrifices : his son
has the patro-
nymic *S'dtavaneya*.

^b The wind brought *Agnito* the sage *JBhrigu*, as a
Mend (*rdti*):
some translate it 'a son,' as in the text, *rdtim*
Bjirigundm,—the son
of the *Blirigus*. The more modern Sanskrit
confirms the first
sense; as, although it has lost the original simple
term, it preserves
it in the compound *ardti*, an enemy, one not (*a*) a
friend (*rdti*) an
unfriend.

^c As before; either of heaven and earth, or of
the two pieces
of wood.

^d The text has only *uljwysah*, " both/-⁷ which the
Scholiast
explains, either gods and men, or the ministering
priests and their
employer,—the *yajamdna*. The same authority

would repeat the
phrase " gods and men/" as the sense of the text
Usijo *ye* *cha*
martdh ; explaining the first by *Mmayamdnd*
tfeudh,—those who
are to be wished for,—the gods. He also proposes, as
an alternative
for *ustjah*, *medhdvinah*, wise, or the priests, and,
for mortals, the